PLEAS FOR CHRISTIAN UNITY

Essays Delivered by Delegates Before the Ecumenical Methodist Council.

Many Able Divines Concur in the Belief that Church Work Could Be Carried on Better if There Was Less Clashing.

Only by Co-Operation Can the Great Evils Be Successfully Combated.

Remarks of Revs. Selby, Hant, Mitchell, Reid, Nicholas, Lark, Swann, Hoss, Smith, Referd, Hughes, Ogburn and Others.

CHRISTIAN UNITY.

Able Addresses on the Subject by Ecumenical Methodist Council Delegates.

WASHINGTON, Oct. 9 .- The third day's session of the Ecumenical Methodist council opened with Rev. H. T. Marshall, of the Methodist New Connection, England, occupying the presiding officer's chair. The usual devotional exercises were held, and then the business committee reported the following list of presiding officers for succeeding days of the session. Bishop H. W. Warren, Methodist Episcopal Church, of Colorado, for the second session of the third day; Bishop J. W. Herd, African M. E. Zion Church, of Fayetteville, N. C., for the first session, fifth day; Rev. M. T. Myers, United Methodist Free Church, England, on the second session of the fifth day; Bishop R. K. Hargrove, M. E. Church, South, first session of the sixth day; Rev. Dr. D. L. J. Waller, Secretary Wesleyan Methodist Conference, London, second session of the sixth day.

The topic of the morning session, "Christian Unity," was then taken up, and the first essay was delivered by Rev. Dr. T. G. Selby, of the Wesleyan Methodist Church, Greenock, Scotland. Dr. Selby began by saying that in the more spiritual ages that are before the human race it will seem incredible that there should have been centuries in which it was the custom to measure unity by identity of ecclesiastical order and polity, or by submission to rites for the due administration of which one caste only had letters patent. Millenial unity is to be created by the free spirit of God, and the New Testament seserts that unity is to find its type in reciprocal relation of the father and the son. That the unity of the apostolic churches did not rest upon a common or-ganization is the conclusion of the best recent criticism and research. No fixed polity is enforced by either precept or example in the New Testament, The organization of the newly evangelized community varied in different districts among the Jews and gentiles. The official titles of those who administered the affairs of the early believers were narrowed indiscriminately from trade guilds, municipal parliaments and synagogues. These questions, he thought, might well be left in the hands of those upon whom the mantle of Hatch and Lightfoot have fallen. We accept, with untroubled confidence, the principles of spiritual independence enunciated by commentators and ecclesiastical historians, whose own associations have been with one of the most sacerdotal churches in Christendom.

In all probability the church of the future will be more nearly homeogeneous in its organization than the churches planted by the apostles. Homeogeneous structure does not always imply solid confederation of spiritual force, sympathy and action. There may be coalescence where there is internal schism of the bitterest possible character. Catholicity is not what some have made it, a mere question of skin. There may be physiological revolt where the skin is seamless and undivided. The concord that rests upon popular ignorance and insensibility will yet be laughed out of existence. Those days are almost gone.
The unity symbolized by gagged month
and pad-locked book is a thing of the
past. In that hour of quickening and enlightenment which is now
striking on all the continents, it will be impossible to maintain unity by putting the brake on means of culture, the bit in the teeth or the muzzle on the jaws. The highest qualities of knowledge and the most exquisite accords of faith, and affection, and service will rise, under conditions of free individual judgment, and possibly after the clash of antagonistic thought only through the help and inward suggestion of the great spirit of truth.

LIGHT OUT OF DARKNESS. The speculation of science is an experience in theology. From the clash, and friction, and competitive struggle of religious thought there have come again and again splendid illuminations, outbursting truths, world-wide in their heating dawn and the rejuvenescence of dark and dying churches into the spirit, and energy, and saving insight of Jesus Christ. Do not let us bewail the fact that the people will think, and think, too, behind the parson's back and without his oversight or permission; that the medieval unity of faith, which was founded on ignorance, is passing away. Out of the very freedom and independence of religious thought and the impact of debate and the ferment of controversy God will bring a better and more enduring ac-

It is said that in every pair of legs there is a slight inequality which makes men walk in curves when they are blindfolded -an object-lesson of our natural inaptitude for spiritual truth. Say some of our councilors: "Keep the blinkers on, Let the people join hands and put a bishop at the head of each procession and a pope at the head of the bishop and they will be guided into straight paths and preserve the unity of their formation. "Nay," says the father of our spirits, "take the vail away. I will guide them by a lamp of fire within, and they shall not deviate nor stumble." Away with official pedagogy and leadership, and let the spiritual eye correct error. There is a unity of which boot, and screw, and fetter are the insignia, that is the direct product of force. That can scarcely be called Christian. Mr. Selby closed his essay with a strong plea for reunited Methodism.

Rev. Dr. A. S. Hunt, of the Methodist Episcopal Church of New York, followed. He said a great future opened before Methodism, and behove Methodists to pray to God that it might be better than the past. God that it might be better than the past. There seemed to be so many of the follow-

the real spirit of Jesus. There was a difference between union and unity. There could be no union which did not recognize the fact that it was the outgrowth of unity. There might be various phases of unity, but the hidden secret of all unity and union lay in God. We should be inspired in God, we sinners should enter into the Divine and dwell in Him. If this should be done at the next ecumenical there would be a marvelous increase in the number of delegates, but there would not be there as here, twenty-nine varieties of the Methodist Church represented.

Rev. Thomas Mitchell, of the Primitive Methodist Church, Hull, England, said that Christ did not desire absolute uniformity of the Church, but unity. Uniformity had been the dream of enthusiasts; unity that of the best and brightest of men. It was the unity of an army, the family, or a body that was effective. This unity in the church could not be brought about by external force. It must come from the life of the church. Much might be done by a larger charity among ourselves. We should know each other. Could the beneficent process resulting in the union of the church in Canada be repealed? Could not the British Methodists unite? The organization of their churches was desirable. [Applause.] Some small points of church politics divided them-points sometimes of microscopic pro-

Rev. C. F. Reid, of Florence, Ky., representing the Methodist Episcopal Church South, told of the birth of the Methodist Union of China. He said that there were six different branches of the Methodist Church operating in the Chinese missions, crossing each other, working without connection. That should be changed. These branches should come together.

FREEDOM OF THOUGHT DESIRABLE. Rev. Dr. William Nicholas, of Dublin, representing the Irish Methodist Church, maintained that there was real unity in the Church of Christ, but there was need for its manifestation. A good deal of liberality and freedom of thought must be allowed. [Hear, hear.] Wesley gave such liberty to thought, and unless the church did so now it was in danger of going back-

W. P. Lark, of the Bible Christian Church, Isle of Wight, said true Christian unity had been ignored. The church had been trying to unite on creed and polity; but that had not succeeded, and never would succeed. Wherever there was union in the Lord there was real unity. Many Methodists in the old country felt that the time was ripe there for union; but the wesleyan church. Would she do it? Would ness, it has failed of its mission. There she take advantage of the greatest oppor- are stupendous evils for the gospel to tunity ever offered? "Hear, hear. Rev. J. Swann Withington, of the Free Church, Bristol, England, did not see why the example set by the Methodists of Can-ada should not be followed. It was a mat-

ter of congratulation that in a body so

large as this, the utterances were all in the

same line. Let it be seen, felt and spoken that the members were one in Christ, and then unity would be attained. Rev. Dr. E. E. Hoss, of the Methodist Episcopal Church South, Nashville, Tenn., said that the size of the Methodist Church in this country made the question of union one of tremendous importance. He had room in his heart for all Methodists, but not in his house. The worst movement in the direction of unity came when a church which said: "Division is wrong; come and which said: "Division is wrong; come and join us." Each church, perhaps his own, had erred, and the only way to attain unity would be for them to stop their nonsense, and to acknowledge each other's rights. If unity was to be secured, there must first come an end of maneuvering for position in the united church.

Mr. Thomas Lawrence, Primitive Methodist, of Leicester, England, pointed the way to unity as he saw it, by first establishing united missions, and by one branch, when in the minority in certain districts.

when in the minority in certain districts, surrendering its church to the stronger branch. At the conclusion of the debate a recess was taken.

CHRISTIAN CO-OPERATION.

Its Need to Combat Evils of the Day Pointed Out by Rev. Dr. A. Coke Smith,

After recess Bishop Warren, of Colorado, took the chair and called the council to order. Rev. Dr. A. Coke Smith, of the Methodist Episcopal Church South, Nashville, Tenn., read a paper on "Christian Co-operation." Dr. Smith said that the church of God is essentially one in all ages and places. This may consist with much variety in the non-essentials of creed and practice in the individual and the denomination. Unity is not uniformity, and the highest unity in purposes so far-reaching as those of the gospel requires the greatest variety of endowment and work and a mobility in form that can adapt itself to its ever changing environment and speak in word and deed to each age and nation in its own tongue. But while this is true, it must be acknowledged that much that is inconsistent with the spirit of unity and catholicity has appeared in the history of the church, and much still remains. The misunder-standings, divisions and strifes in the church have given great occasion to the enemies of the cross to blaspheme. There may be as yet little if any unmixed good in the world; there is no unmixed evil. God is in nature and providence working continu-ally toward the good. He allows the evils which may be inwrought into the institu-

The reformation of the sixteenth century was the protest of individual right against the usurpation and tyranny of an ecclesiastical hierarchy which claimed authority making the church everything and the individual nothing. Enough of the old leaven came with the first Protestants to cause the church again to tend toward massing and to ignore individual rights, but the right to protest, once taught, would be exercised, and division went on, frequently on trifling issues, until Protestantism is divided into numerous denominations. The truth underlying all these divisions is this right of the individual to interpret for himself the word of God. It is a truth which God bas

taken long to impress, but which is worth the time and pains of teaching it. The call for closer unity and co-operation among our churches comes up from all directions. In the past the worth of the in-dividual has been taught; we seem now to be at the dawn of day of organization and combination. It is a time of gigantic enterprises and rapid movement. In the industrial world to-day's needs are the measures of to-morrow's work. Shall the church be behind? No; the fullness of the time has come, and the church of Christ—one in heart and purpose—must move. In order to effect co-operation the spirit of intolerand not formal. We have long been accustomed to the latter. It has found expression in gushing resolutions and splendid orations, which have been and splendid orations, which have been accusted to the latter. It has found expression in gushing resolutions and splendid orations, which have been accusted to the latter. orations, which have been negatived by our behavior toward each other. We should either do more or talk less. Nor does this recognition of ecclesiastical equality of

of love or zeal for our own. Must a man defame his neighbor's family in order to be true to his own! For him, his own family should be dearest and best beloved; but why try to force this judgment upon others? THE PEOPLE ABEAD OF PREACHERS. In this matter the people are ahead of the

preachers. If the clergy would come closer

together they would find the people with them. Certain organizations and plans of labor are peculiarly fitted for accomplishing certain kinds of work. Episcopacy, or presby terianism, congregational, or connectional government, a settled or itinerant pastorate, or any other denominational peculiarity, may be demanded for the most efficient work, and it would be wicked to adopt another. Consultation and adoption of plans for co-operative work will follow the recognition of equality among Chris-tians, and mutual respect for each other's gifts and labors. Without respect for each other, attempts at co-operation must fail; without consultation there will be confusion and conflict. The co-operative union in nature-bringing into closer relations those located near each other, massing those nearest alike into larger bodies, and the intercorrelation of these into an ecclesiastical cosmos-one in purpose and effort, but differing as members of the body in form and function. In nominally Christian lands closer union

of the churches is needed to gain the respect and aid of those who now sneer at the church for the exhibitions of rivalries and jealousies. It is needed to reach the unevangelized masses of Christendom. Multitudes in sight of our churches are as ignorant of God as though born in the heart of Africa, and much more hostile to the gospel. The church is the only power that can reach them. To reach them there must be co-operation. There is an inspiration that comes from a sense of union with the hosts of the good which cannot be equaled by the narrow zeal for church or creed. No one church can do the work of evangelization demanded in one of our large cities.

Nor can all the churches together do it if
working apart and along different lines, when there are differences between the churches. But when there is open opposition the case becomes hopeless. The church was designed not only for an evangelizing,

but for a conserving power, as well. Salvation is an individual work, but the benefits accruing are shared by the family and the state. The church is not a political organization, but if it does not affect for God the state in which it exists nor The desecration of the Unristian Sabbath; the loose divorce laws, which strike at the sacredness of the marital relations, and destroy the family; the unholy passion for gain which tramples on right and virtue and gambles with the bread of the poor; and above all, that blackest in the catalogue of evils-cruel and remorseless as hell—the legalized traffic in intoxicating liquors; all these and their accompanying evils must be destroyed. And for this work the world must look to the church. Co-operation is needed in philanthropic and educational work. Combination here means strength; division, weakness. In the work of foreign missions there should be Christian comity and hearty helpfulness. When there is this union of sentiment and co-operation in work there will be in the church such enthusiastic devotion and personal conservatism as shall bear on wings of light the gospel of salvation to every creature.

CO-OPERATION COULD WORK WONDERS. Rev. W. Reaferd, of the United Methodist Free Church, Bristol, England, the next speaker, treated of Christian co-oporation in the old country. He said that in England the time was ripe for the final movement, Already there had been a number of religious demonstrations there looking to that end. There had been a lot of talk about unity, like the bleating of lambs. But now practical minds were looking to Christian co-operation. What could the religious people of England and America not do, if they utilized the force within them and speak with undaunted courage? Before the twentieth century was born they could close every drinking and sweater's shop, stop wars and make it impossible for the immoral to sit in high political

Places. [Applause.]
Rev. T. J. Ogburn, of the Methodist
Protestant Church, Henderson, N. C., spoke of the necessity of perfecting the church itself as a preliminary to co-operation. Well-directed, intelligent co-operation would prevent the overcrowding of one church and the emptiness of others; prevent the overlapping of church work, and would let workers work where most needed. It would not countenance a handful of

inational antagonisms.

Rev. James Lehuray, of the Methodist
New Connection Church, Southport, England, held that co-operation was an instict of human life. Too much had the church been hindered in her work by the animosities of her children. Churches were wasting money in making proselytes from other churches. Was it not a shameful thing that there should be such a thing as weakening the church and the cause of Christ for denominational pride? [Applause. | He was not seeking a vain argument on all points by all churches. Union tions of real life to work themselves to sight in consequences which will lead to their elimination.

The reformation of the sixteenth century

and in the end would stand side by side. Rev. Hugh Price Hughes, of London, said that it was quite as possible for a Methodist to co-operate in Christian work with Baptists and others, and they were about to do it in England in fighting the seven evils-intemperance, lust, gambling. ignorance, crime, pauperism and war. Much had been heard about the Non-conformist Conference in England and much more would be heard. He realized that the Methodists should unite and that the initiative should be taken by his church—the Wesleyan. He had asked an American bishop when there would be a union between the Methodist Church in the United States-north and south. The bishop replied: "As soon as we have had a few prominent funerals." [Laughter]. And that was as true of one church as of another. [Applause.]

Several other delegates made short addresses on the subject and the meeting ad-

journed until to-morrow morning. THE REFORMED SYNOD.

Flattering Report of the Work Being Carried on by Missionaries in Japan.

Special to the Indianapolis Journal. FORT WAYNE, Ind., Oct. 9.- The report of the Reformed Orphans' Home at Fort Wayne, which was read before the Northwestern Synod of the Reformed Church by Rev. Hartman, treasurer of the Home, shows receipts during the year amounting to \$12,465. The expenses were \$12,057. There is a debt of \$8,000 on the property of the Home which it is expected will be canceled during the coming year. Rev. Dr. Callendar, of Frederick, Md., secretary of foreign missions, presented his report, which showed the foreign work of the church to be in a prosperous state, presenting gratifying results. In Japan the church has a membership of eighteen congregations, besides several preaching stations. Five foreign missionaries are in the field, who are aided by a number of native evangelists. At Senday, Japan, there is located a seminary, girls' school and a theological seminary, all in a flourishing condition.

An important feature of this morning's Synod for a general synod of the German portion of the church. The church at present is composed of eight synods, of which this is one. Five of these are English and three German, with a grand or general synod to guide them. The Germans want to create a general synod of their own.
After a lengthy debate the matter was referred to a committee consisting of the following delegates: Dr. H. A. Muehlmair, Rev. C. Schaaf, D. D., Rev. C. T. Martin, D. D., Rev. I. M. H. Stern, D. D., Rev. C. Accola, D. D., Rev. C. Knott, Rev. Zipf and Rev. O. Vitz.

Rev. A. Seyring, of Cincinnati, represent-ing the Central Synod, extended greetings of his synod to the conference. He spoke of the interests which both bodies held in common and of the progress which they were making since they had been divided into two Christian armies at a meeting of the synod held in this city in 1878. Rev. C.
F. Kreite, the president of the synod, in a fitting way then responded, alluding to the grand work which the reformed church has done and is still doing in the different lan-guages among the nations of the earth. Rev. H. C. Nott, of Milwaukee, read the report on parechial schools, setting forth

difficulties and obstacles encountered in that work, and recommended that the faculty of the Mission-house College, at Shebosgan, arrange a normal course for the proper education of the teachers in the school. In the afternoon the synod listened to an address by Dr. Kallen, of Mechanicsburg, Wis. To-night Rev. J. P. Moore, who has spent ten years as a missionary in Japan, delivered an interesting address in English, and Rev. W. Grether, of Franklin, Wis., spoke in German.

NOTRE DAME BUDGET.

Ground Broken for a New Observatory-Preparing for Field Day-Billiards.

Special to the Indianapolis Journal. NOTRE DAME, Ind., Oct. 9 .- Ground was broken last Tuesday for Notre Dame's new observatory. The old quarters in Science Hall had become too small for the large number who were interested in exploring desiderated may follow the process usual | the heavens, and a new building had to be erected. The new structure will stand in the southwestern part of the campus, and will be provided with a revolving dome and a complete set of new instruments. At present the university has a six-inch refractor, but a new and larger one will be obtained. The observatory, when completed, will be under the charge of Prof. McCue, professor of mathematics, assisted by the Rev. J. Kirsch and Prof. Albert

Company A, Hoynes's Light Guards, were out on drill Thursday morning. A number of new recruits were noticed in their ranks. The following officers have been chosen for this company: Colonel, William J. Hoynes; chaplain, Rev. M. J. Regan; captain, Louis Chute; first lieutenant, T. Coady; second heutenant, D. Cartier; orderly, W. Sullivan; first sergeant, P. Cody; second sergeant, G. Lancaster; third sergeant, A. Robinson. There are about seventy men in Company A. Company B, the junior company, which has not yet elected officers, has eighty, and the Sorin Cadets fifty.

Archbishop Ryan, of Philadelphia, the greatest pulpit orator in the church, is ex-

pected here during the coming week. Bishop Kyan comes here to visit the aged patriarch, Father Sorin, who is continuing to improve in health. The students may have the pleasure of listening to a lecture from the Archbishop

Profs. J. Ewing, Ackerman, Neal and O'Neill went to Chicago, Wednesday afternoon, to see Sarah Bernhardt.

The foot-ball men are still in active training; the team, however, has not yet been chosen. B. Shively, a prominent last year's Ann Arbor man, has entered the law-school, and will probably be our center-rush. Shively is a two-hundred man, with more muscle than a beef, and will be a hard man to tackle. Cody, Gillon, Cartier and Fitzgibbon, of last year's club, are almost certain of places. A challenge from any of our neighboring colleges would be promptly accepted. Up to this time only remote preparations have been made by the athletes, but as Oct. 18, Notre Dame's greatest field day, approaches, each and every man who claims to have any strength or speed is out on the campus working with might and main. The reports of Jewett's recent victories have stimulated the sprinters, and the hundred-yard events will no doubt be fast and interesting. O'Brien, the hero of last year's Swartz-O'Brien race, is once more on deck, and is working hard to beat his record of eleven seconds. Sinnott, Gillon, Combe, Cartier and Chute are mentioned as possible winners in the first race, but all is uncertain, as the new men show both good speed and wind, Gillon will certainly win the 220-yard dash and the mile race if he enters them.

In the bicycle races Scherrer, McGrath and Chute should win. Carroll, Dacy and McAuliff are entered in the fat man's race, while Schaack and Castanedo will com-pete in the extra heavy fat man's race. The strong men are putting the shot and getting up their muscle, and the "jumpers" are jumping. It is confidently expected that this year's sports will be superior to all previous years.

Notre Dame has always had billiardists of no mean ability among her students, and this year the woods are full of promising amateurs. A contest was arranged for Wednesday, Oct. 7, and the stars all entered. In the eight-inch-balk-line game Joslyn, Cody, Combe and Gillon battled. and seldom were more interesting contests seen. Three hundred points were played, and Joslyn won, with Cody a close second. Joslyn made a high run of thirty-seven, worshippers in a costly edifice while whole peoples stood in the fields without worship.

Let Christian co-operation displace denom
While Gillon fell down after making thirtysix buttons. Cody should have won, but missed two "snaps" on his last shots. As it was he made 249; Gillon turned 223, while Combe brought up the rear with 200 even. Carroll won the three-ball-carom game, making 300 to Magner's 219.

The Notre Dame Temperance Society was reorganized Monday evening and the iollowing officers elected: President, C. J. Gillon; vice-president, O. W. Sullivan; secretary, W. O'Brien; treasurer, D. E. Cartier; corresponding secretary, M. L. Joslyn; censors, J. J. McGrath and T. Cody.

If you have a want advertise it in the Sunday Journal.

American Humane Association. DENVER, Col., Oct. 9 .- The American Humane Association, in annual session here to-day, resolved itself into a session for practical instruccome, and also to consider the defects in the present State laws, and what legislation is required for the prevention of cruelty and its consequences. At the afternoon session a paper was presented by Rev. A. A. Abbott, of Evansville, Ind., on "The Humane Society as a Power of Good in a Community.

Convicted of Intimidating Voters. LYNCHBURG, Va., Oct. 9.—In the United States District Court at Abingdon to-day, Judge Paul presiding, John Mullins, of Buchanan county, was convicted of incimidating voters at a precinct in Buchanan at the last presidential elec-tion, and was sentenced to six months' imprisoument in jail and to pay a fine of \$500. This is the first conviction in Virginia under the federal laws for the protection of the elective franchise.



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8. PENNSYLVANIA S

RAILWAY TIME-TABLES.

Leave for Pittsburg, Baltimore, d 4:45 a m Washington, Philadelphia and New d 2:00 p m York. Arrive from the East, d 11:40 a m, d 1:25 pm and d 9:00 p m.

Leave for Columbus, 9:00 a m.; arrive from Columbus, 3:45 p m; leave for Richmond, 4:00 p m; arrive from Richmond, 9:00 a m. Leave for Chicago, d 11:50 a m, d 11:30 p m; arrive from Chicago, d 3:20 p m; d 3:30 a m.

Leave for Louisville, d 3:40 a m, 8:00 a m, d 3:30 p m. Arrive from Louisville, d 11:45 a m, 6 p m; d 10:50 p m.

Leave for Columbus, Ind., 4:30 p m. Arrive

from Columbus, 10:25 a m. Leave for Vincennes and Cairo, 7:30 a m. 4:10 a m; arrive from Vincennes and Cairo, 10:55 a m, 5:05 pm. d. daily; other trains except Sunday.

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Arrive from St. Louis, 3:30 a. m., 4:15 a. m., 1:55 p. m., 5:20 p. m., 7:45 p. m. Terre Haute and Greencastle Acco. arrives at Sleeping and Parlor cars are run on through

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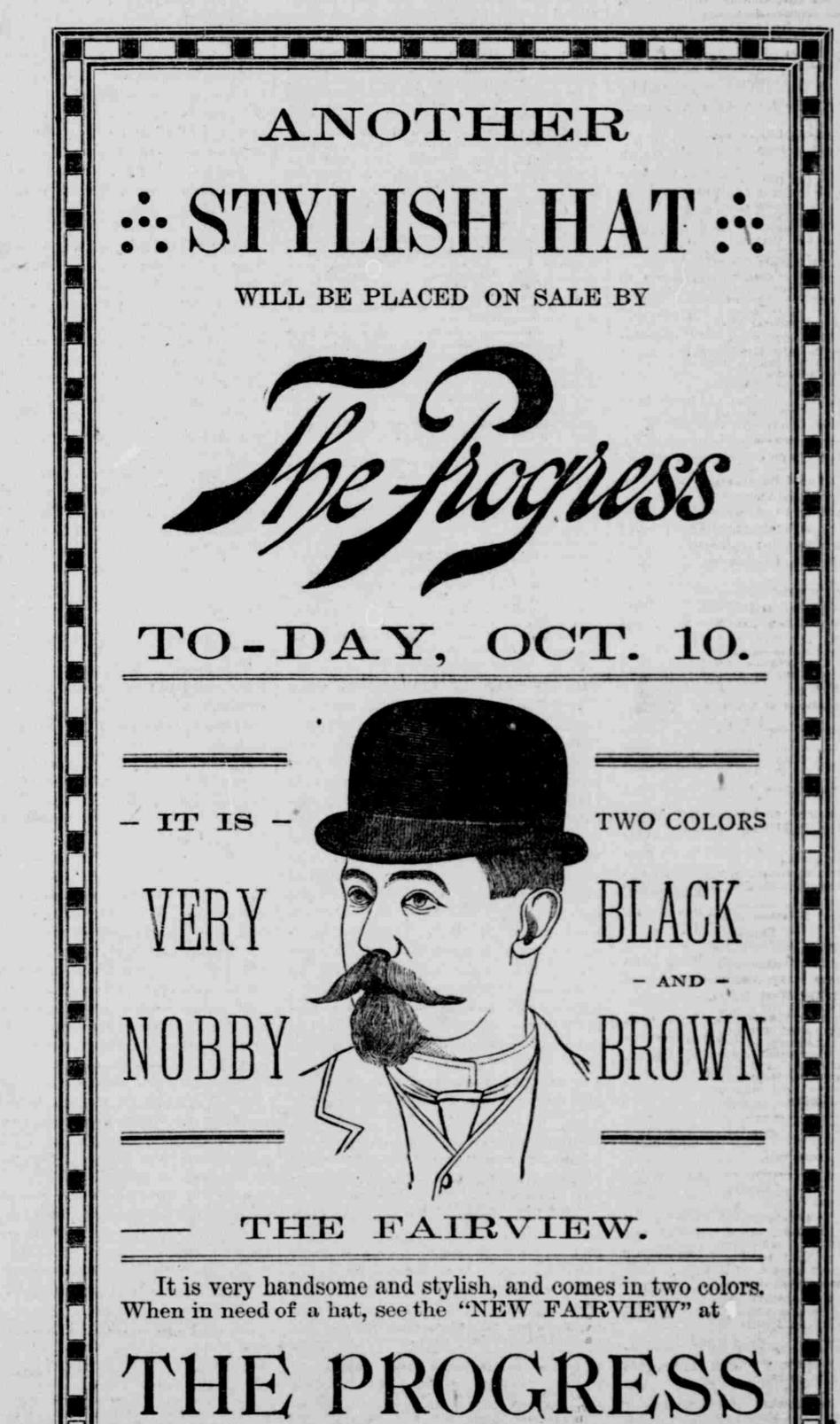
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St. Louis Railway Company. STOCKHOLDERS' MEETING. The annual meeting of the stockholders of the Cleveland, Cincinnati, Chicago & St. Louis Railway Company for the election of Directors and for such other business as may come before the meeting, will be held at the office of the company, in Cincinnati, Ohio, October 28, 1891, at 10 o'clock a. m. The stock transfer books will close at the close of business October 8, 1891, and reopen at 10 o'clock a. m. October 29, 1891.

E. F. OSBORN, Sec'y.

The Sunday Journal, \$2 Per Annum





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